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But it would be hardly less unfortunate, if examples like that of Russell Colvin should produce hesitation and timidity, instead of caution. When properly considered, this case is far from furnishing any good reason for doubting conclusions founded on the long established rules of evidence, applied deliberately, and with the desire rather to acquit, than to condemn.

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### ORIGINAL MISCELLANY.

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[We take pleasure in the opportunity of laying before our readers the following extract from the journal, kept by a friend in a tour through Greece last summer. Our readers, who are acquainted with the books of the travellers in Greece, will see that most of the statistical details contained in this extract are derived from original sources and personal inquiry on the spot. We are also happy in being able to announce, that a work on the statistics of Italy, composed from very ample original materials, collected in the years 1818 and 1819 in that country, will appear in the course of the ensuing season, from the author of the following article.]

#### VISIT TO JOANNINA AND ALI PASHA.

*Corfu, April 8, 1819.*

THE boat, which was to take us over to the Albanian coast, was rowed by four men dressed in the Greek dress. The pilot was a Neapolitan, who spoke English and French. He had been in the service of Murat, but was taken prisoner at the time of his overthrow, and had been suffered to have his liberty, only on condition of leaving the kingdom of Naples forever. He had been in St. Domingo, Philadelphia, New York, and Boston; and he was now employed by the government of the Ionian Isles. But one needs not come as far as the sea in which the island of Ulysses stands, to find men of all countries, condemned to long and wide wanderings on the earth, and consuming among strangers, far from their homes, an uncertain and wearisome existence. Indeed, it is given to very few to repose under the shade of their own beech-tree, and cause the woods to resound with the name of the beautiful Amaryllis. M. de Chateaubriand found, in a convent at Bethlehem, a poor monk from Brittany in France. This unhappy man said to him, 'who now remembers me in my

native country? I hope to obtain through the merit of our Saviour's manger, the power of dying here without giving trouble to any one, and without thinking of a land, in which I am forgotten.' By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

Our interpreter sat in the head of the boat. An Athenian by birth, he had followed a British officer to Egypt, at the time of the invasion of that country by the French. He had married and buried one wife in Sicily, and at last had established his little bivouac in Corfu, where he lost no time in marrying another wife. This poor fellow was observed to have a very disconsolate air. I know not if it came from sea-sickness, or an unwillingness to leave his wife and country. At any rate, to us, who were then so far from our native village, who had sojourned so long in the land that knew us not, and who were then about to undertake a pilgrimage of infinite hardship, if not of much real danger, it was truly refreshing to see the eye, even of this poor Greek, moisten at those thoughts, which so often come to weigh heavy upon the heart of the traveller. It was about 1 o'clock when we passed the high citadel of Corfu, *aërias Phœacum arces*, as Virgil calls it. We steered for Sagada, directly across the bay, that separates Albania from the capital of the Ionian Isles, about twelve miles distant. The first sounds we heard from the shores of Greece were the bells of goats, coming down at night-fall from the mountains. Soon after we saw the Greek shepherd boys, with those shaggy great coats, which have been already so much famed, both in prose and rhyme, thrown over their shoulders. At this moment we rowed into a little bay, where there were four or five small Greek boats, a small wharf, and two wooden sheds. These sheds were the custom-house and the habitation of a score or two of Greeks and Albanians, who were standing on the shore. The health officer, who had come with us from Corfu, to prevent all communication between the crew of the boat and the shore, threw upon the beach the letter which had been given us by the Albanian Resident in that island. Whereupon, a tall, lean, broad-shouldered man, a small red scull-cap upon his head, a dirty sheep-skin over his shoulders, two long pistols and a longer dagger thrust into his girdle, and indulging himself in no sort of covering, either for his legs or feet, though he was an officer, and pretended to be a descendant of the Macedonians, and moreover

it was then night, and the snow was upon the tops of the mountains, came forth from the multitude, took up our despatch from the ground, and forthwith departed with it to the shed. Soon after another shaven head, also with a red cap upon it, thrust itself out of a hole in the shed, and cried out to the Franks to present themselves. We were accordingly marshalled into the presence of the aga ; the room was raised a few steps from the ground, small, black with smoke, and standing in no want of windows for the admission either of air or light. Several of the coarse muskets of the country were hung on the walls ; part of the floor was covered with a straw mat, and one corner of it with thin mattresses, upon which was spread a very gay carpet of various colours. There the aga had encamped, one leg drawn entirely under his body ; and holding the great toe of his left foot in his right hand. There was a scribe seated cross-legged, upon the mat, writing with such eagerness, that he did not move his eyes, when we entered. It was a question of some difficulty, where we should bestow ourselves, inasmuch as no chance or peril in all our journeyings had hitherto called upon us to sit on our hams. But the aga, with infinite presence of mind, bethought himself of a large old trunk, that had probably been thrown ashore in the shipwreck of some Venetian argosy, and which doubtless contained, not only all the wardrobe of himself and garrison, and all the archives of his office, but all the ammunition of his fortress. And I make bold to say, that among the Mahometans, who believe that no spark falls, but by the hand of Allah and the true prophet, no judicious traveller would sit of his own accord over a barrel of gunpowder. The Corfiote boat was by this time pulling out of the little bay, leaving us on the edge of this infected land, about which the states of Europe have set a relentless quarantine, an unknown language, a different dress, in the midst of a people, who shave their heads, sit upon their hams, and eat with their fingers. Here, of all nations, Franks are detested and feared, and the poor, despised christians have no longer Areopagites cleaving unto them, and apostles, who, standing in the midst of Mars Hill, dare proclaim the true God to the surrounding unbelievers. You have now left the great resorts of travellers, those long caravans of pilgrims, not indeed bearing the cockle shell and palm branch, but galloping at a furious rate from one picture gallery to another,

and changing their climate and their nation, almost at every change of their horses. You have left too those magnificent roads, over mountains, where legions of all nations have toiled and perished in all ages, but along which, man, not succeeding after all in overcoming every obstacle of nature, has been forced to build houses of refuge, to shelter the unhappy traveller from the mountain storms. On the contrary, you have come to the impoverished and almost desolate regions of the earth. How often in these regions does one pass, upon the brow of a hill, the small grave-stones of a Christian or Mahometan burying ground, partly hidden by wild grass and shrubs, while not the least trace of a town or village can any where be seen; rough and narrow paths over steep mountains, and wretched Greek houses, in which there is neither chair, table, nor bed, and where the miserable mothers often shut the door upon your face, looking upon you as new oppressors, come to plunder them of their little substance. Bards may have been fed by bees, and prophets by ravens, but travellers——

A eunuch, with silver-wrought pistols and a long dagger in his girdle, offered us little cups of coffee, an unfailing hospitality in these countries. One never enters a house at all respectable, without this offering, and generally preceded by a small spoonful of sweetmeats. The richness of the cup and spoon depend upon the wealth of the house. In the mean time we remained on the ammunition chest. The aga discussed our plan of going to Joannina, the capital of Albania, three days' journey across the mountains, offered to give us beasts and a guard to conduct us that night to the first village on the road, five hours from his habitation, or he offered us any corner we might please to choose of his own dungeon, till the morning. But the night was not dark, the jackasses were braying in a neighbouring pasture, the tall Albanian stood ready to accompany us,—his long arquebuse hanging from his shoulders, large pistols in his girdle, and looking fierce enough to frighten all the forty thieves. Moreover, the reader may not be aware, that besides the aga and his secretary, and the Franks, there were the deputy collector, and his clerk, the black eunuch, and at least three soldiers, who had the best possible right to pass the night in the aga's drawing-room. But nobody worked so intensely as the hard faced secretary. He wrote several papers, which the aga

approved, taking off a ring from his little finger, covering it with ink, and then stamping it upon the paper. These seal-rings generally contain a short verse from the koran, or the name of the wearer ; I believe never a device, particularly of any living thing, as all representations of men and animals are forbidden by Mahometan laws. One of the seals of Mahomet was a small round bit of iron, with this legend, ‘ Messenger of God.’ By the Mahometan laws, no instrument is legal, unless sealed, as well as signed. All men in authority in the East wear rings, and anciently, as well as at present, it was the universal manner of signing. ‘ And the king took his ring from his hand, and gave it unto Haman, the son of Hammedatha, the Agagite, the Jews’ enemy ; in the name of king Ahasuerus was it written and sealed with the king’s ring.’ Augustus Cesar used the head of the sphinx, as one of his seals, and the frog of Macænas was much dreaded in the Roman empire, calling upon the people for more money and tribute. The feudal lords, from ignorance of writing, made the sign of the cross ; and I have seen an instrument, dated 1813, in the name of a Sicilian marquis, grown to man’s estate, upon which, this nobleman, being unable to write, made the sign of the cross.

While preparations were making for our departure, the aga undertook to regale us with a supper ; a small wooden tray, about four inches high, was put upon the floor by his carpet, at which he, the scribe, and the two custom officers, were about to arrange themselves ; so that one will conceive that few negotiations could have been more difficult, than for two Europeans to bestow their legs near enough the tray to have a reasonable share of the supper, and yet, whenever the spirit or the cramp prompted them to thrust them to the full length of which Nature had seen fit to make them, without overturning the tray in front, or a collector or a scribe on one side. A barefooted slave brought a basin, furnished with a colander fitted into it, and in turn poured water over the hands of each person. One need not be reminded, that this is an ancient oriental, as well as Roman practice. The water changed into wine at the marriage feast of Cana by the miracle of our Saviour was put there ‘ after the manner of the purifying of the Jews.’ But it is somewhat singular, that on another occasion the disciples should have departed from this domestic and universal custom. ‘ And when the Pharisees saw

some of his disciples eat bread with defiled, that is to say, unwashed hands, they found fault.' There are appropriate prayers by the Mahometan law to be said with the appointed ablutions. In washing his hands the strict Mussulman says, 'O my God ! put me in the number of the penitent, of the purified, and of thy virtuous and just servants.' In washing his mouth and nostrils, he also prays, 'O my God ! perfume me with the perfume, the good perfume of paradise ; enrich me with my riches, and load me with thy delights.' For his face, 'O my God ! whiten my face with thy splendor, in the days when all faces shall be whitened, and do not blacken it in the day when all faces shall be blackened.'

Our Albanians washed their mouths, and hands, and mustachios very faithfully, a circumstance not at all to be regretted, when one knows the manner, in which the dinner was about to be administered. The black eunuch, evidently the chief personage in all the domestic operations, first appeared with a small plate with a few dried figs upon it ; he tore an orange into little bits, sprinkled sugar with his fingers upon each one, and then with a most entreating air offered it round the tray. Another barefooted boy, dirty in the extreme, gave a strong cordial, of the nature of anise-seed, all from the same glass. I wish to do justice to the hospitality of the aga, and the politeness of his eunuch, but it must strike every impartial person, that the beginning of a feast cannot be very cheering, when every man drinks from the same glass, and eats from the same fingers. But it is the custom of the country. The Grand Seigneur, as well as the lowest slipper-maker, has never eaten but with his fingers, since the foundation of the Ottoman empire.\* I recollect speaking about this matter a few days after to Prince Chanjery at Joannina, one of the interpreters of the Pasha ; he told me that his highness used a spoon or his fingers, according to his caprice, or the quality of the food. Stews, ragouts, and such dishes, he ate with a spoon ; but legs of mutton, roasted turkeys, fowls, and all solid articles, he ate with his fingers. Our main supper was of mutton, cut up into little pieces, or as Sandys calls it, 'little gobbets, pricked on a prog of iron,' and hung in a

\* It is a curious fact, which we have on the authority of the celebrated French savan Huet, that so late as the earlier part of the reign of Louis XIV in France 'every body eat soup out of the same dish, putting the spoon from the dish into the mouth, and from the mouth into the dish.'

furnace, fish boiled, great bits of white cheese, and rice with milk. The eunuch, not altogether unlearned in the ways of other nations, had bestowed upon each of us a wooden plate, upon which the aga piled a great quantity of the fish and other matters, and then helped himself with his fingers to a *gobbet* of mutton, whereupon each Albanian instantly plunged his fingers into the dish, that pleased him, soaked his bread in the sauce, and continued to eat with good animation and appetite. A slave stood at the side with a great wooden bottle of wine and a solitary tumbler, which he constantly filled for the good Mussulmen. As the hearts of these kind Albanians happened to grow warm, they would seize a whole handful of the cheese, and plant it upon one's plate with a look, as if they thought that they were doing honour to their guests, and to their county too. The tray was then drawn into a corner, and while the barefooted boys were pouring forth another ablution, the eunuch, like a trusty steward, very industriously put into a great bag every thing, which had remained after dinner.

It was about 10 o'clock when we departed. The aga put his hand upon his heart, and prayed, 'that alla might protect us.' The caravan was formed of two horses, three jackasses, and six mules for our party, guard, and baggage; an ass for a Greek merchant of Joannina, returning from Corfu, and another for a young Venetian opera dancer, who was going to get half of the pay in advance, which the Pasha had promised to a company of Italians, to dance at the wedding of his grand-children. For the first mile, we went along the sea-shore, and after that we turned to the right, and entered a path over the mountains. This was the moment, for those who love to dream of their own country, then so far distant; or of the ancient glory of that famous land, upon which they were then treading; and what was its solitude, its waste, and its silence at that hour? After marching four or five hours, we entered a scattered village, and the guard got down and knocked with the end of his musket at the door of a small house. The whole caravan entered a narrow court yard, where there appeared a Greek, holding in his hand an earthen lamp, made precisely after the ancient form. In the room within, there was a small figure of the virgin Mary, with a lamp burning before it. Such an object is worth much to the feelings of a traveller; it awakens at least one



emotion of sympathy and confidence in the poor, barbarous and strange people, among whom chance may have cast you. We had just left a land, where such objects are seen at the corner of every street, but where a thousand other circumstances make it clear at every moment, that one is not in a heathen and unknown land. In the main, it is all the land of the cross, of laws, regular government, and of uniform customs ; so that such objects, inasmuch as they differ from one's habits and notions about the great concerns of life, may be rather revolting than touching. But now they formed the only link between us and the institutions of the countries we had left. The Turkish guard, Joannina merchant, and opera dancer drew off their boots, and of one accord, placed themselves under the protection of the virgin for the night. There was an evil, however, which we then, for the first time felt, and against which we were obliged to seek another sort of protection. I mention this night as the first of a joust, which we were forced to tilt against a certain small inglorious foe that shall be nameless, every morning and evening, during our whole progress through Greece. It is true, such contests commonly ended by putting about two scores of this afflictive enemy 'hors de combat,' but one would have thought that he was constantly over the spot, where dragons' teeth had been sown in the earth. Nay, I have seen stout and vigorous Englishmen, who had fed lustily on the quails and manna of their own fat land, well nigh suffering martyrdom under the bites of these petty Cannibals. 'Diavolini pulci, che mi tormentate tanto.' I will just say here, that whoever intends to go to Greece, can carry nothing more useful or comfortable, than a camp-bed standing upon iron legs two or three feet from the ground ; for though the salient power of this adversary seems in inverse ratio to the insignificance of his size ; the bed is nevertheless a considerable security, and saved us from many a fever of the brain and body too.

*April 9.* In going out of the village this morning, soon after the sun rose, we passed a Turk, richly dressed, sitting upon a carpet, under a fig tree just budding. He was smoking, and several attendants were standing near him. I know of no European habit of life so picturesque, as the Eastern one, of sitting in loose garments in the open air, sheltered from the sun, by trees of deep and full foliage ; it

breathes such freshness and purity, and withal the utmost freedom from restraint or preparations. A Turk, on a journey, seldom passes an ancient and wide spreading plane tree, without stopping to spread his carpet, and waste an hour in smoking. Surely the gayest drawing-room with the richest furniture, the choicest grace, animation, and luxury of the most polished life will never utterly subdue the charm belonging to the cheerfulness of the fresh open air, the trees in full leaf and blossom, and to those ‘brawling brooks,’ where the ‘poor sequestered stag’ comes to languish. It has been chiefly left to poets to celebrate Arcadia, but various statesmen and philosophers have at all times done homage to the delights of the country. They have fled away from Athens and Rome to the vale of Tempe, or to Baiæ. Soon after, we met a man, well dressed, wearing a sword, and followed by several attendants. We were told, that he was travelling to collect money for the Grand Seignor. All well-dressed men, at all accompanied, that we saw after that, were sure to be upon the same errand. I do not ever remember to have heard it said of any messenger coming from Stamboul that he was going to pay money. This day the country was barren and full of rocks, chiefly mountains, narrow valleys, and with a thin soil: a few small huts, made of rough stones, principally thatched with straw. We saw a few peasants in sheep-skins, all with guns and pistols, and many women carrying very heavy loads of wood on their shoulders, and knitting as they went along; very few small spots of thin oats and barley. In the room, in which we slept this night in the village of Valchesti, there was a good stock of ears of Indian corn hanging from the roof. Here the guard undertook to make the sacrifice of a lamb. After being killed, cut open and cleaned with his dagger, a pine stick was run through the body, and a boy made to sit cross-legged to turn this hopeful roast against a fire, built by the side of the house in the open air. During the whole evening, the guard bestowed blows with the flat of his dagger, or his whip, according to his caprice, upon all the natives who approached him. He beat an unhappy priest with his whip three several times, who had returned, as often from a forage in the village, for eggs.

*April 10.* On attempting to enter a hovel this morning to rest and breakfast, the wife shut the door and bolted it with

the utmost violence. A large dog, chained in the yard, began to bark and yell ; an old priest, with only one eye, put forth his arms, and seemed to be invoking the heavens to save his cottage from the inroad, and four or five small children of one accord, set up a terrific shriek, as if it had been the murder of the innocents. The only creatures unconcerned in this uproar were our own jackasses, who, I have observed, always appear equally indifferent, whether others or they themselves are beaten. This was the fourth hut in the village at which we had applied for shelter. The guard became furious ; he drew forth his long flat dagger, a weapon to which he never failed to resort when the women were particularly perverse or clamorous, appearing to think it sufficiently formidable to threaten the men with his whip, advanced to the door, and just at the moment, when the prayers of the priest, the cries of women, children, and dog were most vehement, he, who believed himself, that Mahomet was the only true prophet, and his own dagger the only true symbol of justice, ran through in every note of the gamut, a long strain of imprecations in Albanian, Greek, and Turkish, mingled with a few sounds of vulgar Arabic, which he had learned in a campaign against the Wechabites. Every intelligent reader, well skilled in the sort of rhetoric, which most men apply on such occasions, will be able to interpret this discourse quite as successfully as we, who had the misfortune to be on the spot. At any rate, it was like the magic sound of ‘open sesame.’ The ancient priest, a thin white beard falling to his breast, slowly moved his hand to his heart, as we entered. His face showed plainly enough, that before we came there, he had suffered his full portion of oppression and hardship in this world. The children stood holding their breath, and terrified even to the bursting of their lungs ; and the mother, waiting in the greatest apathy till she seemed to have satisfied herself that we were neither plunderers nor murderers, drew out from under a mat, a great quantity of coarse brown coloured dough, marked a cross on several parts of it, and shovelled it into a large oven, of which the temperature must have been considerably affected by the duration of the contest with the guard. The dog, the only one of the Argives, who appeared to be gifted with any degree of independence, had settled himself partly on the earth, looking like a great tiger, crouched in a jun-

gle. Indeed, if dogs could emancipate Greece, there are enough and fierce ones too, to accomplish this great work. Whoever travels in the night, hears the unceasing howl and wail of those animals, starting from every glen, and shepherd's cot, and echoing far and near among the lofty crags of the mountains; and few travellers through these regions have the good luck to hang up to their domestic gods a toga, or a tunic, into which a Molossian dog has not set his teeth. 'Ad sinistram enim intransitibus, non longe ab ostiarii cella, canis ingens, catenâ vinctus, in pariete erat pictus, super que quadrata litera scriptum, Cave, cave, canem.' In all the Eastern cities that we visited, but more especially Constantinople, we saw large troops of long, lank, lean, yellow-coloured dogs, lying half asleep and half famished in the gutter, which goes through the middle of these narrow streets. The mules and jackasses carefully step over them, and at certain hours of the day, charitable dervishes, or the people of the neighbourhood distribute to them a scanty ration. The Mahometans believe that their prophet had a particular love for dogs, and though they look upon them as of the unclean beasts, yet it is reckoned a pious act to bequeath a small donation for their daily support. It appears, that these animals have the genuine Turkish antipathy to the Giaour, for we seldom went into the streets of Constantinople without rousing from their dull slumber all within scent, and they lost no time in sending a terrific yell of preparation to all their comrades in the same gutter, so that the morning walk of a Frank in an Eastern city commonly begins and ends with a pack of fifteen or twenty dogs, barking and shrieking at his heels. Mr. Hobhouse in speaking of a dragoman, quotes a proverb known at Constantinople,—'Dio mi guardi dai dragomani, io mi guarderò dai cani.' The man who made that proverb was truly in a deplorable condition. In 1615 the Vizier Nassoul had all the dogs transported from Constantinople to Scutari, about three fourths of a mile distant on the Asiatic side. Numerous and terrific are the histories, told to the unhappy traveller of the ferocity of these dogs, and their keen appetite after Frankish blood. Almost every embassy at the Porte has long legends upon its tablets of secretaries, and counsellors, and chaplains, torn, and hunted, and bitten. This inconvenient toleration of dogs has, however, venerable antiquity to plead in its defence.

‘And the dogs shall eat Jezebel by the wall of Jezreel; and they went out to bury her, but they found no more of her, than the skull, and the feet, and the palms of her hands.’

From this village the interpreter and guard went forward to carry our letters to the Pasha. The country six miles before Joannina, in this direction, is a flat and broad valley, but now for the most part in pasture. The afternoon was cold, as the wind came from the north, and blew over the snow on the mountains. Numerous peasants were returning from the capital, with their asses; most of them carrying three or four small wax candles to be burnt at Easter, the great festival of the Greeks, then just at hand. Then every Greek family puts on its best clothes, and new slippers, burns its candles, cleans up the images of the virgin, and salutes all passengers with the phrase *Χρίστος ἀνέστη*, ‘Christ has arisen.’ On a little hill, from which there is a full view of Joannina, half a mile distant, there is a small altar erected to the virgin, before which a blind man stood, shaking a brass plate, upon which most pious Greeks put a small bit of copper money. From this hill to the town I counted fourteen beggars, laid along the road, blind and lame, shaking these boxes, and demanding charity as vociferously as I have ever known an Italian to do. This was the first time that we had seen minarets, or tomb-stones with turbans carved upon the top, or women covered with vast cloaks, and the whole face, except the eyes, wrapped up in white clothes; and those long rows of low shops, where the shop-keepers and mechanics of all descriptions, even the baker and blacksmith sit at their work cross-legged. I do not recollect to have seen in the great bazars of Constantinople, or those of any Turkish town, one man *standing* in a shop. How often does a European exclaim upon the richness and brilliancy of the Turkish dress, the large and full turban, loose robes, tunics and breeches of the gayest cloth or silk, often finely embroidered in gold and silver, and ornamented with fur, all bestowed upon the person with a taste, and combination of colours, truly astonishing in a nation so barbarous. Every one must have remarked the variety and splendour of colours in the paintings of the old painters, and whether they represented the dress of the Eastern or Western people, it was infinitely gay, flowing, and party coloured, compared with the dress of the present day. We were immediately con-

ducted to the palace of Muchtar, eldest son of the pasha and governour of the town, in quality of Kiaia, or viceroy to his father.

‘ Dark Muchtar his son to the Danube is sped,  
Let the yellow-haired Giaours view his horse-tails with dread ;  
When his Delhis come dashing in blood o’er the banks,  
How few shall escape from the Muscovite ranks.’

In the anti-chamber we found an interpreter, a coarse, ordinary Italian, dressed in the European fashion. Muchtar was sitting in the corner of the divan, smoking a Persian pipe. He moved his head gently, and pointed with his hand to a seat on the divan near himself. He is a large man, with a face of great dignity, intelligence, and mildness. A gold-wrought pistol was in his girdle, and there were three others on the divan with his fur pelisse. On the opposite side of the room stood six boys, dressed in the Albanian manner ; their hair was combed smooth to its full length behind, and cut close over the forehead, their feet bare and red. They brought him a fresh pipe, and his coffee, and during the whole audience, I never saw their eyes turned from the prince, for a single glance. Several guns and a French mamaluke sabre were hung on the wall with a cage of Canary birds, a European clock, and a looking glass. The room was large, with a broad divan round three sides of it. It struck me, that the conversation of the Albanian was little different from that of European princes. He asked very much such questions, as are repeated, audience after audience, in the European courts ; and indeed it is pretty difficult to conceive what other questions a well bred man could ask of a stranger whom he only saw for a few moments. Among other matters, he inquired if it were true that Napoleon had escaped from St. Helena, if the Americans were at peace with all the world? He said, that, ‘ for his part, four or five years ago he had fought and loved war, but now he was left to pass his hours in the divan, and smoke the Houka.’

The lodging, which Muchtar appointed for us, was in the house of a Greek merchant ; it being impossible for a Turk, even of the lowest order, to receive Franks within his walls, both from religious scruples, and from a respect to the harem, or women’s apartment. The koran prescribes hospitality only to strangers of the same nation or the same relig-

ion. The house where we were lodged was of wood, surrounded by a high wooden fence. On the first story were kept the wood, corn, hay, a mule or two, and all the stores of the family. On the second story, to which we ascended by a staircase on the outside of the house, the family lived. Grecian houses differ essentially from those of the land of Canaan, particularly as to the 'house-top,' which being flat, and covered with a terrace of plaster, is used for sitting and various works and amusements, and to which such constant reference is made both in the Old and New Testaments. The Grecian house-top is pointed, and appears to be a territory sacred to storks.

The father was absent on business of the vizier, but the brother was at home, a man, whom we afterwards found to be infinitely oppressive and dull. Unhappily this personage had travelled a little. In some unlucky summer month he had ventured in a Hydriot brig to Leghorn; and there he had staid a few days, and learnt a few words of Italian. Still the ingenuous Greek would sit cross-legged upon the divan, and tell the whole story of his perils, as if he were wooing a senator's daughter. He seemed to account his little sail over a few smooth waves of the Mediterranean, equal to the seven voyages of Sindbad; as if he had been to the wall of China, and through the north-west passage; as if he had kissed toes in Rome, and hands in all other European courts, and had seen the temple of Diana, the Colossus of Rhodes, and the walls of Babylon; and yet after all he seemed to look upon himself as the greatest wonder he had beheld. But, alas! it is uncertain whether little travelling or a great deal gives most airs. The mother, a pert, forward, inquisitive little creature, came skipping into the room with the sweetmeats and coffee, chattering Greek like a magpie. The woman, however, had no lack of sense or good feeling. She was full of attention and kindness, and kept two or three of her children constantly on duty at our door, in order that we might not shout in vain for our servants or janizary. It is true these faithful sentinels occasionally trespassed upon their duty, by opening the door, and just peeping very slightly through the crack, a ceremony in which it was not rare to see the mother and brother both assisting. She very bountifully laid upon the ground in full view, the whole battery of her kitchen, consisting of about five paus made of copper,

and tinned inside and outside, an operation which is renewed once every year ; all her wooden and earthen plates, wooden and horn spoons. Nay, she proposed to marry her eldest daughter, a pretty girl of fourteen, to an Italian servant who was with us, notwithstanding the wedding robe of the damsel was already made, and she was to be married in three months to a Greek of Joannina. She offered as a dower 2000 piastres ; but on her part she demanded that our Italian should cut off his hair and whiskers, put on loose breeches, and sit upon his hams.

Prince Chanjery, the first interpreter of Ali, soon came to inform us that the Pasha would be ready to see us the next morning. He told us that he was himself the son of a Hospodar or Wallachian prince, who had been beheaded by the Porte, that he had been forced to fly from Constantinople, and conceal himself a long time in the islands of the Archipelago, and finally that Ali had received him under his protection. He was about forty years of age, with a beard remarkably full, and kept constantly black by being stained with indigo. He had been much in Vienna, and had seen Paris. He had also been sent on an embassy to Napoleon, at the time of the Moskow campaign. He regularly received the Italian newspaper of Lugano by the way of Vienna, and was about to subscribe for the *Moniteur* by order of his highness the vizier. His wife and children were then at Joannina. I have seldom seen a foreigner who spoke French with such purity, and whose air and carriage were so thoroughly French.

The pasha did us the honour to send us a dinner this evening by one of the under cooks of his highness' kitchen, barefooted, and with two long pistols in his girdle. It was cooked in the palace kitchen, and served upon his highness' own plate, to wit, one boiled fowl, one roasted one, stewed mutton, and a score of little balls, which, to the disparagement of his highness' cook, I am sorry to say, were not equal to the celebrated bullets à l'épigramme of Robert, all in four tinned-copper basins, the cup of silver for such purposes being forbidden by the Mahometan law. The next morning the same barefooted scullion brought us one roasted fowl, one boiled do, and a leg of mutton, which it must be confessed, did great honour to his highness' skill in crosses.

*April 11.* The officer assigned us by Muchtar Pasha as a



guard, dressed in a sort of red velvet, loose jacket, much embroidered and lined with fur, went before us, driving away with a stick from the same side of the street all denominations, except military and mussulmen. Circles and knots of men, to the number in the whole of six or seven hundred, for the most part wearing sheep-skins, but some having very gay colours, all carrying pistols and daggers, were sitting, smoking, and walking in the court-yard of the palace of the vizier, in that confusion and irregularity which make all assemblages of men in the East so remarkably picturesque. We had the pleasure of verifying by personal observation the justice of the following poetical enumeration.

The wild Albanian kirtled to his knee,  
 With shawl-girt head, and ornamented gun,  
 And gold-embroidered garments, fair to see ;  
 The crimson-scarfed men of Macedon ;  
 The Delhi with his cap of terror on,  
 And crooked glaive; the lively, supple Greek ;  
 And swarthy Nubia's mutilated son,  
 The bearded Turk, that rarely deigns to speak,  
 Master of all around, too potent to be meek,  
 Are mixed conspicuous ; some recline in groups,  
 Scanning the motley scene, that varies round ;  
 There some grave Moslem to devotion stoops,  
 And some that smoke, and some that play, are found ;  
 Here the Albanian proudly treads the ground ;  
 Half whispering, there the Greek is heard to prate ;  
 Hark ! from the mosque the nightly solemn sound,  
 The Muezzin's call doth shake the minaret,  
 " There is no god but God ! to prayer—lo ! God is great."

The first door of the palace was very like a common barn-door, without either porter or guard ; beyond this there was a multitude of boys, blacks, and soldiers ; they looked at us in silence. We passed through a short, narrow entry, and entered another room, in which was a vast quantity of rubbish, old clothes, bits of wood, boxes, and guns, evidently a place where soldiers sleep. A soldier drew aside a green cloth curtain, and we saw Ali, sitting in a diagonal line from the door, in one corner of a very low, common sized room, painted for the most part red. It was a great heap wrapped up in dark red cloth, edged with fur, and supported by five deep cushions. Nothing was visible of Ali but a hand holding a pipe, an uncommonly full white beard and mustachios, a most venerable face, not denoting the least leaven of ferocity, on

the contrary, the greateat dignity and intelligence. It is evident that his highness loved heat, for nearly one side of the room was taken up by a huge fire-place, upon which they had piled a score of large logs, reminding one of those hospitable fire-places now rarely seen in the halls of old English barons. He had just made a motion that we should sit down on the divan, when he was seized with a singularly furious cough or long sneeze, causing a great commotion in his whole frame. The only person seated was a dervish or monk, a privilege which they have on all such occasions. Upon being told that we were Americans, he asked immediately if our ancestors had not been of English descent ; a question which shows either great sagacity of mind, or that on hearing from English travellers of the war between America and England, he may have been told of our descent. He asked various questions and with much interest about our opinion of the temple of Dodona, known to have been in a part of the present dominions of the vizier. It was truly not to be expected that a pasha of the Turkish empire, a barbarian himself, and the chief of barbarians, should show a scent so quick and keen after antiquities. But it seems that this acute-minded personage, observing that all the English who came to his country inquired with great eagerness after antiquities, and more especially the celebrated one of Dodona, concluded that great treasures were hid in those places, which travellers came to seek. It was therefore natural enough that he should feel an anxiety to make the first discovery. The pasha was particularly desirous that a commercial relation should be established between America and his dominions, and requested us on our return to our own country to solicit the American government to send a consul to Joannina.

This first interview lasted half an hour ; various persons came and went without any ceremony, or any attention whatever to the vizier. No one kneeled, and the only salutation appeared to be carrying the right hand first to the heart, and then touching the forehead.

Psalida has a school of 200 boys. He spoke German, Italian, and Latin, and said that he had a perfect knowledge of ancient and modern Greek, of Latin, and German. The word *perfect*, particularly applied to a knowledge of languages, and then again most particularly to the French language, is susceptible of various interpretations, and is always to be

understood cum *grano salis*. He was a brisk, sensible, acute, intelligent man ; but spoke with some asperity of the notions of his celebrated countryman Coray, at Paris, and of his process in restoring the purity of the ancient language. Psalida lives in a good house, and had a very pretty son, who gave the coffee and sweetmeats with great grace. He has written several works printed at Vienna or Venice, and lately a work upon the history, statistics, and geography of Albania, which he gave to Lord Guilford to have published. He has a small library of Greek and Latin books, four small English prints in his room, and a Greek map of Europe.

*Statistics, &c.*—We were informed by good authority, that there are 5000 houses in Joannina, of six persons each. This appears to be an exaggeration. Joannina occupies but a small space of ground, including the two forts, the two palaces of the vizier, the palace of Muchiar, seventeen mosques, and the large lots filled by burying grounds in all Turkish towns. It is another important consideration, that seldom more than one family lives in a Greek house. The house itself is large, and surrounded by a wooden fence, in which is generally included a small court-yard. I think, therefore, that the number of houses ought to be reduced at least to 3000. One English traveller states the population at 35,000, and another, upon the authority of a French resident, calls it 30,000. All these persons, from their longer residence at Joannina, particularly M. de Pouqueville, had better opportunities, than ourselves, of ascertaining the true population of the town ; but from the reasons that I have already given, and comparing the size of Joannina with the size of towns, of which the population is well known, I am led to believe that there is exaggeration in the accounts. More especially, as people, who have not given themselves much trouble in comparing towns and populations, seldom make worse guesses, than when they undertake to give the number of houses or inhabitants in any place. No one matter appears to be more susceptible of exaggeration, than population ; of this the account in the Old Testament of the Jewish armies is one of the most striking examples. As for the rest, it appears to me that the statements of population in other parts of Greece are magnified at least one third.

The vizier takes to himself one third of the whole produce of the soil in his dominions. It is supposed that another

third is lost to the inhabitants, by military quartering and other extortions. The rich (all but Turks) pay 16 piastres to the sultan, annually, for every poll over 16 years. This tax is called *karatch*. The middling class pay on the same conditions 10 piastres, and the poor 6 piastres. There is a duty of 4 per cent upon every article, which comes to Joannina. The vizier maintains 8000 troops in all his provinces, of which 3000 are constantly at Joannina. Even that number would appear to be sufficient to make a famine in the land; but they live chiefly on barley and rye bread, low wine, curds, raw onions, and olives. One sees great quantities of olives, raisins, oranges, and chestnuts, offered for sale. Twenty-nine pieces of cannon, 24 and 12 pounders, with five mortars, were mounted in the two forts by the two hundred French, sent by Napoleon under Gen. Guillaume de Vaudencourt. These French suffered great oppression, were never paid, ill fed, and lodged; and at last as the pasha would never consent to dismiss them, they were all forced to fly from Joannina in different disguises.

The Vizier has a revenue of	- - -	14,000,000 piastres,
Veli, his second son, pasha of Thessaly		4,000,000 "
Muchtar, the eldest son, governor of Joannina		3,000,000 "
Seli, pasha of Delvino, the youngest son, } and of a different mother		500,000 "
		<hr/> 21,500,000

No money has been more debased, than the Turkish piastre. In 1763 it was worth  $32\frac{1}{2}$  cents, and in 1797, containing 17 drams of fine silver and  $2\frac{1}{4}$  of alloy, it was worth intrinsically 29 cents. In 1819 the Spanish dollar sold in English banking houses at Constantinople for 7 Turkish piastres, making the piastre worth about  $14\frac{1}{3}$  cents. At the same time in Greece it was worth only 6 piastres, giving, therefore, exactly 18 cents to the piastre. It is to be observed, that the exchange value of the piastre, in the great trading towns of Europe, is nearly 100 per cent more than its real value at Constantinople. According to the preceding statement, the whole revenue of Ali and his family being 21,500,000 piastres, at 18 cents, gives \$3,870,000; a sum, separate from the *karatch* of the sultan, to be divided annually on about 1,200,000 people, who occupy about 6500 square miles of territory. The portion of the soil contained in Thessaly, about 1650 square miles, is fertile, and possesses valuable

manufactures. The other portions of territory are in general mountainous and sterile.

It is impossible to obtain accurate and complete accounts of the present state of agriculture, commerce, and manufactures in Greece, but as it is a matter of some curiosity to know in what way this wretched people contrives to pay yearly such vast and frightfully disproportionate sums, I shall set down a few main items, illustrating the principal sources of wealth of this country ; not that perfect reliance can be placed in these items, for they are taken for the most part from the accounts of foreign nations, at present engaged in trade with Greece. There are about 1,300,000 lbs. of wool annually grown and exported ; 160,000 remain in the country ; 18,000 lbs. of kermes used to dye ; 3,910,000 lbs. of cotton manufactured yearly at Turnavo and in other parts of Thessaly, at Ambelakia, &c. This cotton is either woven or spun ; 3,740,000 lbs. of cotton annually died ; 32,000 piastres worth of morocco sent annually to Germany ; 7000 hare and other skins, collected on the mountains of Albania ; about 6,400,000 bushels of wheat annually raised in Thessaly. Little grain is raised in other parts of Ali's dominions, but barley and rye. These estimates apply only to the pashalics of Albania and Thessaly, and the mousselimlic of Delvino. Of course, they include neither the gulf of Volo, anciently Sinus Pelasgicus, an independent government under the protection of the Sultana, and which Veli, pasha of Thessaly, has attempted several times to buy. The shores of this gulf are the most populous parts of Greece, and more vessels are owned here, than in all the Grecian continent. We were told at Tricheri, a small town upon one arm of the gulf, near which the ancient town called Æantium stood, that there were 80 square-rigged vessels belonging to that port alone, which is smaller than the port of Volo, at the head of the gulf. These vessels are employed in the summer, in trading in the different ports of the Mediterranean.

Neither of the foregoing items include the pashalic of Salonichi, which is the most productive of all the Grecian (if it can be so called) pashalics ; the port of Salonichi, anciently Thessalonica, being one of the greatest trading places of the Turkish empire. It is also necessary to remark, that the commerce of this part of Greece, has much fallen since the relinquishment of the continental system, and the overthrow

of the emperor Napoleon, that great and irregular trade, driven for the most part by the English, between Salonichi and the southern parts of Germany, through Sophia, Semlin or Belgrade, upon the Danube, the Temeswar, and Raab, during the greatest pressure of that system, having now returned to its direct and accustomed courses.\*

In 1819 the average rate of wages of a peasant of Thessaly or Albania was 17 cents a day. This rate is remarkably high in a country so famished and desolated by every sort of oppression; but it comes from the heavy taxes, and frequent exactions, to which the peasant is subject; the want of labourers, as a portion of the population lives upon the mountains, where they are supported by the milk of a few goats and a little barley bread; the uncertainty of life and employments; the great numbers of persons attached to the pashas, the mousselimis, &c. and others living in harems, all consuming most unprofitably, and to the great number of religious festivals, when the peasant cannot labour. It has been calculated that the abolition of only twenty religious festivals in France (by Concordat, of 25 Fructidor, year 9, [10 Sept. 1801] art. 57; *il giorno di riposo per i pubblici funzionari verrà fissato nella domènica*) saved to that country 320,000,000 of livres in agricultural, commercial, and manufacturing

\* It may be as well to mention here, that M. de Pouqueville had nearly finished, in the autumn of 1818, an extensive work, in great detail, on the continent of Greece, chiefly relating to its modern condition. This gentleman resided in Greece, as French consul general, from 1805 to 1818. He, moreover, had the misfortune to be detained as a prisoner in the Turkish empire, the greater part of the time from 1798 to 1803. It will therefore be readily acknowledged, that he must have possessed the best means of information, and he is, in addition to all this, a man of intelligence, perfect honour, and integrity. Mr. Hobhouse and Lord Byron affect to speak with considerable contempt of M. de Pouqueville. And indeed of whom, but Turks and Corsairs, does not my Lord Byron speak with contempt? He ridicules and abuses the Franks in Greece with the same zeal and flippancy, with which he extols the Turks. Those, who have had an opportunity of knowing Signor Lusieri and Messrs. Fauvel and Gripius of Athens, who, I venture to affirm, showed and explained to Lord Byron every thing that he saw in that city, and who have also had intercourse with Turks in the different parts of Greece, will be able to pronounce upon the justice of his lordship's remarks. As it is, Dr Holland, who went to Joannina only three years after the above named travellers, and who seems to partake of the political principles of both, found M. de Pouqueville 'extremely intelligent, well informed, as to the present state of Albania, was much indebted for an unexpected degree of polite attention, and derived much satisfaction from his acquaintance.'

labour. For the reasons above given, the Albanian or Thes-salian peasant finds work about 205 days of the year, making the yearly value of his life at 17 cents a day \$34.85. We shall now see what are the necessary expenses of that life.

His bread is one third wheat and two thirds rye, oats, and barley, and, as it is his chief food, he consumes  $1\frac{1}{4}$  lb. daily, say 456 lbs. yearly, at 2 cts. per lb. \$9.12  
Meat at the four festivals of Christmas, Easter, St. George, and Demetrius. This meat is always lamb, and generally taken from his flock—allow  $\frac{1}{2}$  a lb. at each festival at 8 cts. per lb. 16

Three ounces of curd a day, at 1 cent the 3 ounces 3.65

Salt, pickled olives, salads, fruit, &c. 2 cts. daily 7.30

Quart of wine a month, at 4 cts. the quart 48

As much for the whiskey of the country 48

Yearly expense for pipes and bowls of pipes 20

Yearly expense for tobacco (most ordinary kind) 52

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\$21.91

*Dress.*—A cap every two years, (merely a cloth skull-cap) 6

*Barber.* All Greeks and Albanians shave their heads, and all Greeks, except priests or the aged, shave their beards 3 times a month, at 2 cts. each time 72

Two cotton tunics annually made in the country, and unbleached 1.00

Two woolen do. not dyed, 60 cts. each 1.20

Covering for legs, generally old bits of cloth, tied about them, including strings 30

Girdle to hold his dagger, to bind his tunic, to tie his tobacco pouch, &c. one in ten years,  $\frac{1}{10}$  of cost 5

Dagger for life, first cost \$1.20, interest upon that sum at least 15 per cent 18

Great coat, only a strip of cotton, one in 5 years,  $\frac{1}{5}$  cost 40

Expenses of lodging, fire, house rent, and other small necessary expenses, 2 cts. a day 7.30

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11.21

21.91

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\$33.12

Three peasants in five own a gun, but as I have allowed this peasant the first cost of a dagger, and as there is no increase of population, it is but fair to suppose, that he shall have received his gun from his father or a relation; \$33,12 therefore is the inevitable annual expense of a Greek adult peasant, labouring upon another man's estate, being \$1,73 less than his annual gain. It appears that the excess of gain above the amount of expenses, in proportion to the whole sum, is equal to the excess of gain above their expenses of the agricultural labouring classes of Europe. The peasants of England earn upon an average \$76,20, and those of France only of \$26; that is, every individual man, woman, and child of the agricultural labouring class earns this sum. I do not allow the Greek an occasional cup of coffee, so universally and constantly drank in the East; no expense for sickness; an occasional dance of the Romaic; playing on the guitar, a very common amusement of the country; of a small treat to his mistress; of presents to his priest; of accidents to his clothes; pipe, dagger, &c.; expenses also for wax-lights at Easter, and amusements of that day; no expense for powder and shot, which perhaps will be more than paid for by his game; of an occasional para given to a beggar before the image of the virgin; karatch to the sultan \$1,8; also danger of not being paid his wages; expenses of a dog, which are very numerous; moreover his share in supporting the sick, old, and those unable to work of his own family. From bad lodging, bad food, great exposure, and a very irregular mode of life, men are sooner disabled in barbarous than in civilized countries. Debauchery and luxury affect the higher classes of civilized nations, but seldom reach the lower ones, particularly those engaged in agriculture. It is evident from this statement, made from very recent information obtained in Greece itself, what a wretched existence the farmers and owners of flocks must lead, who have to pay a great part of the enormous taxes of this country.

Joannina is now the largest and most opulent of the Greek towns. The learned men are more numerous; the rich ones better protected. Indeed, most of the wealthy men of this place have earned their money in Leghorn, Vienna, and Moscow, or in other towns of Italy, Germany, or Russia. But the pasha never fails to take into his hands a pledge or a hostage for the return of these merchants. One of the



children of our landlady was going in a few years to a counting-house in Leghorn. Greek, Turk, and Hebrew enjoy nearly an equal protection. The primate of the town is a Greek ; the greater part of the Vizier's secretaries and scribes are Greek, besides many military officers of the same nation. The Greeks, too, wear gayer colours both in their turbans and robes, than they dare to indulge in even at Athens. I was told that the Greek women ventured so far, as to wear green and white upon their heads and yellow slippers, without notice. It is well known that yellow slippers are appropriated to Mahometans alone, and excepting the oulemas or doctors of Mahometan law, who wear dark blue, and a few military, who wear red boots, no other colour is ever worn. The infidel subjects of the Empire are condemned to black, except the Armenians of Constantinople, who are allowed to wear a dark red. But rich Greeks and other infidels in the provinces, and the Armenian women at Constantinople, whose husbands have now great influence at the Porte, being without doubt the richest portion of the grand signor's subjects, are permitted to buy the privilege of wearing yellow slippers. White for the turban is also reserved for the Mahometans, and green for the Emirs or descendants of Ali, now about one thirtieth part of the population. Green is known to have been a favourite colour with the prophet, for the Mahometans record, that in eight principal combats of his life, he was assisted by angels, wearing green turbans, and his nephew Ali wore green muslin upon his head, the day he destroyed in single fight the famous *Amr Ibn-Abdoul*. I believe that the sultan possesses also the right of wearing green upon the head, as being the high priest of the prophet on earth. But all Mahometans, whether men or women, are allowed to wear green garments, and indeed, since the overthrow of the Caliphate by the houses of Abas and Ali, that colour has become a distinguishing mark of the nation.

The number of Turks here is small. I never heard a Turk speak of the Albanians, but as a cowardly race, who fought well behind trees and rocks, but in an open plain, one true Turk with a good scimitar was equal to eight of them. Ali is no Turk, though he is a Mahometan without performing more of the ablutions and religious ceremonies, than he finds meet and convenient. He sends his tribute annually to the Porte, but possesses a degree of power, very nearly bordering

on independence. Two of his sons are now pashas, (though perhaps one, Sali, is properly a Mousselim,) and by a more judicious conduct on the part of Veli, who was pasha of the Morea, and who, by a very extraordinary event in Turkey, was obliged to leave his dominions in consequence of an unanimous petition to the Porte for his removal from every Turk, Greek, and Hebrew subject whatever in that territory, all Greece would probably at this moment have been under the government of Ali's family. It is in the Ottoman empire, almost if not quite without a precedent, that a pashalic should become hereditary. Joannina is not one of the ten cities entitled to a molla or judge in activity of the first class, nor to a Mufti, or judge in matters relating to religious dotations. It possesses Cadis, of which there are one hundred eighty seven in all Turkey in Europe, and Naibs, the lowest order of magistracy. There are but two Cadis in all the empire, who are for life; the others are removed every eighteen months. All judges of every order judge without appeal either to Cesar or Sultan. The judgment hall is open every day of the year, morning and night, except during the two feasts of the Bairam, and only one judge sits in each hall, assisted by a clerk. The parties for the most part plead their own causes, though there are established advocates, and two witnesses are competent to furnish decisive proof both in civil and criminal matters. The Mollas, Cadis, and Naibs have jurisdiction in all trials, relating to religious dotations, where there are no Muftis in the same district, but in all other civil and also criminal cases, they judge peremptorily. At the same time they are invested with all the functions of a notary, touching wills, contracts of marriages, sales, &c. All Turkish judges, therefore, excepting the Muftis, possess the same judicatory powers and the precedence is regulated only by the size of the district to which they are named. These judges have ten per cent upon the amount of all decisions in civil matters, and as they are paid by him who gains the cause, they have generally sufficient sagacity to decide in favour of him who is able to pay the judge. Several weeks after this time, at Tripolizza, we were one day in the audience room of the Bey Hamil, a Turkish nobleman of vast estates and great power in the Morea. There was present also a great attendance of persons of various colours, dresses, and conditions.

And while the Bey was explaining to several elders with long white beards, who sat upon the divan, opposite him, the meaning of a dialogue he had just held with us, a middle-aged woman pushed through the crowd with great force and fury, her hands stretched forward in attitude of the most eager supplication, her countenance wrung with rage and despair. This poor frantic creature, panting for breath, her heart almost bursting from her side, uttered the most horrid exclamations in every variety, and with the utmost rapidity of voice. These women in the ancient times would have been approached with veneration, as proclaiming the wills of the deities. Her son had been married the evening before in the midst of great festivities and rejoicings, and in the dead of the night, just after the virgins that had been bidden to the feast had departed, three soldiers broke into the house, seized the woe-begone bridegroom, and carried him to the public prison. The Bey, who never for a moment ceased during this scene to breathe forth a most gentle and steady smoke that curled slowly away in his deep moustachio, ordered a janizary to attend the woman, and to inquire into the cause of the arrest. The throng closed up again at the bottom of the divan, and the elders, caressing their long white beards, addressed themselves to the work of hearing the farther discourses of their lord. It should seem that this manner of administering justice, as it were in the gate, like Boaz and the elders in the gate of Bethlehem, was the most simple as well as the most equitable ; but the miserable truth is, that a Turkish *cadi*, like every other Turkish officer, goes upon the judgment seat, with no other end, than to deliver him to be crucified, who shall have brought the smallest scrip for his private coffer. The vizier too, whenever he sees fit, judges criminal causes on the spot, and the punishment is inflicted immediately ; also in civil causes he frequently appoints a commission, who report to him in writing.

All the Albanians constantly wear daggers and pistols, but assassinations are almost unknown ; they look upon their arms as a part of their dress. Where a murder or any such high crime is committed, the guilty person is put to death, and his whole family of both sides, and all generations are sold to slavery. Lastly, every person may obtain admittance to the vizier by paying two dollars to the porter.

*April 12.* We saw this morning a very interesting young

man of one of the principal houses of the town. His name was Soter Stauro. He spoke French and Italian respectably, and was then learning Turkish. His father and brother were both at Vienna; one of his sisters married to a Greek merchant at Moscow, and another to a Wallachian prince. He spoke of his great desire to travel, of the curious descriptions sent him by his relations in Europe, and of the vehement curiosity he felt to see those countries where there were so many great towns, so many fine streets and beautiful carriages, where so many books were written, and where there were no Turks. He was tired of the little lake and narrow valley of Joannina. Alas! unhappy youth! After all, you will find that the little valley, in which fate has placed you, is the only happy one on the face of the earth. What if the philosopher Imlac could put wings to your body to give you power to fly beyond the mountains that now shut you up? It is just in the gayest and thickest throng and bustle of that planet after which you are now sighing, that your heart will pant hardest for the rude villages and desert regions of your native land.

Urbem, quam dicunt Romam, Melibœe, putavi,  
Stultus ego huic Nostræ similem, quo sæpe solemus  
Pastores ovium teneros depellere fœtus.

The mother, of the mildest and most gentle aspect, spoke with the utmost solicitude of this unhappy propensity of her son. Her husband, a daughter, and son had been absent many years, and she despaired of ever seeing them all again. The daughter married in Albania, lived beyond the mountains, almost equal to a perpetual banishment, and as for Soter, he was the only remaining child left to her; he had never quitted the family roof. He was the Benjamin of the flock, and she could never consent that he should go down into Egypt with his brothers. The coffee and sweetmeats were offered upon fine porcelain and gilt silver, by the son himself. Servants and slaves are very numerous in all great houses of the east, but it is reckoned with great justice, a more delicate courtesy to receive from the hands of the family.

On our visit to the vizier to day, he was in the principal palace, a very extensive building after the Chinese taste, much ornamented with light works, small pillars, points on the roof, painted principally red and white, with large pictures of bat-

tles, huntings, and wild beasts devouring each other, the work of poor Italian artists. This is a remarkable departure from one of the chief precepts of Islamism. There was a vast crowd of soldiers in the court-yard and upon the entry, particularly of blacks. These people appeared to have the good nature and communicative disposition, remarked of them in all countries. Most of them smiled upon or saluted us as we passed, though we received from the Albanians nothing but a steady and respectful gaze. One eunuch came to show us a great watch, fastened up in a large brass case, and tied to his neck with a thick string. He put ours to his ear, and on hearing them tick said 'buon' in Italian. His own watch appeared to have neither hands nor figures, and he seemed to know that it was going only by hearing it tick. These are the countries to which all blacks would do well to come. They wear pistols and daggers of the richest workmanship, and owing to the lusts of the great, are often invested with power above that of the natives. They are most numerous at Athens and in the Morea, where they are called Arabs, and, being Turkish subjects, are competent to all employments. We sailed ten days in a vessel with a black man of forty years of age, who had been collector of the customs, the Piræus. Eunuchs are forbidden by the Turkish laws; and this law is only departed from in the houses of the great, either from a love of pomp, or an observance of the ancient customs of the east. While we were waiting for the pasha to finish his nap, we went into a room appropriated to interpreters, secretaries, officers, &c. A young Albanian, asleep on the divan with a boy sitting at his feet, was called the valet de chambre of the pasha. The Albanians always sleep in their clothes.

In the different harems of the pasha (a Turkish word, meaning retreat or sacred place) there are from two hundred and fifty to three hundred women. A small proportion are slaves bought in Constantinople, the others are Greeks and Albanians of the country, who generally enter voluntarily, as in the course of a few years the pasha marries a greater part to the officers of his court; and as the wives of the sultan and most of the great men in Turkey are usually slaves from harems, they have the prospect of giving heirs to the empire, or being mothers of the principal personages in it. This practice sensibly diminishes, to speak technically, the absolute

consumption of women by the great, and perhaps not more women are eventually lost in harems than are lost about courts and in nunneries in the west. The Mahometan law allows in no instance more than four wives, but the number of female slaves may be unlimited. None but females and the husband ever enter the harem; the eunuchs only remain on guard at the door, and accompany the women when they go to the bath or to be drawn in covered wagons. It is true on occasions of the bairam, of the birth of a child, of a marriage, of circumcision, the fathers, brothers, and nearest relations, are suffered to be present in the harem. In general it is a law of the koran that a woman must never appear unveiled before one with whom, according to the Mahometan degrees of relationship, she is capable of contracting a marriage. Old women, who are said to have acquired great skill from long practice, perform all the duties of a physician, and no man can be received except in an extreme case; then the law requires that he should first feel the pulse, covered with muslin; in the last necessity the law allows the tongue, hands, or any part of the body to be shown. These matters are all determined by the koran or its expositors. The physician attached to the British embassy at Constantinople, in coming down the passage of a Turkish house, frequently saw a door open, a hand, covered with a veil, thrust out, and heard a female voice intreating him to cure her disease. He was once invited to see a favourite of the sultan, who had been ill many months of an unknown and troublesome disorder. He was attended by five eunuchs through the apartments leading to the harem, and in one of the outer rooms he found the patient, surrounded by innumerable old women, and so hid in robes and veils that not even the eyes were left open for inspection. He insisted that questions should be answered, and the tongue and hands shown. But notwithstanding a long debate, the sufferings that the patient endured, and the high value of her life, he gained no more than that an old woman should count the pulse in his presence; he, turning his back, the woman setting out with her counting when he should give a signal from his watch.

Ali has at present one wife, about twenty years of age. He is himself more than seventy. She never sits in his presence, nor do any of his sons; the more remarkable, as dervises have that privilege, and at our first interview his chief secre-

tary was seated upon the divan the whole time. The room in the castle where we saw him today, was small, much ornamented with red paint and gilding. On a shelf there were various boxes of tobacco, pipe handles, small jars, cups, various little treasures, and phials full of white liquid, either medicine or a precious cordial, intended for the private drinking of his highness. The diamond-headed cane, and celebrated diamond-hilted dagger, said to be worth £30,000, were put upon the divan in full view. Many of the diamonds in the handle of the dagger were bought of Caroline, queen of Naples, and the largest of the late king of Sweden, which cost £8000. It was mounted by a Greek in Joannina. The blade is long and heavy, and excepting the handle, a very coarse performance, though the steel may be very precious. On one of the occasions this spring (1819,) when Ali came down to the sea-side to confer with Sir Thomas Maitland, governor of Malta and the Ionian isles, he brought with him in his bosom a little bag full of diamonds, and pouring them out upon a plate, proposed to have imitated in diamonds, the star of the order of the Bath which Sir Thomas wore. But there being no suitable place on the loose dress of an Albanian for such an ornament, the diamonds were put upon the head of a dagger. At one of these conferences, holden in a cow-house, a dinner was given by Ali to the governor and suite, and to his sister-in-law lady Lauderdale and other ladies who had the curiosity, or perhaps one might say, the courage, to be present. Ali seized a roasted lamb, and tearing off with his fingers the fat bits, attempted to thrust them into lady Lauderdale's mouth, at the same time giving a great laugh. This is accounted in the east a great compliment. It is as if a European prince should help a guest with his own hands.

Ali was dressed, as before, in red and fur, clean white silk stockings, and yellow slippers. He spoke again with much earnestness of the escape of Napoleon. There are two reasons why these Albanian princes should discover so keen an interest in the emperor. 1st. He beat the Austrians and Russians, whom they mightily dread, and who, with very just reasons they fear may, some day or other, come and drive them into the desarts beyond the Caspian sea. 2d. During the continental system they had a wider and surer market for the grain, tobacco, cotton, wool, and other products of Epirus and Thessaly. He spoke also of the products of America :

proposed to send a cargo of embroidered clothes, arms, dried figs, pickled olives, &c. hither, if it were probable he should succeed in getting, as a return, a cargo of women and horses ; he said that he had five hundred horses, and that his good friend the pasha of Egypt had just sent him five excellent Arabian ones. He asked the number of our troops and navy, which army, the English or American, was most numerous ; but he was obviously little anxious about this matter, which one would have supposed of all importance to a barbarous feudal chief, living in the midst of an armed camp, and who could have little delight but in troops and wars.

He was dreaming himself, and setting his interpreter to catechise us about commerce and money. We had already heard of the greediness of his highness, of great coffers filled with gold and silver, and we had known the case of the rich Logotheti of Livadia, taken from his bed in the dead of the night, carried off to Joannina, and made to pay for his life and his liberty thirty purses, each containing five hundred piastres. This man had committed no other crime than having the good fortune to collect a considerable fortune at Patras, and the good sense to return to his native town to render his family comfortable and independent. There never was a country in which money was so unfailing and methodical an agent in the affairs of government, as Turkey. It may be put down as a universal principle, that neither virtue, talents, nor rank will be needed in the least. The office of capudan pasha or high admiral, of grand vizier, minister of state, reis effendi, of foreign affairs, the Greek patriarch, pashas of all the provinces, all these offices are given to the highest bidder. The pasha takes his firman, goes into his pashalic, sends forth his soldiers and servants in all directions to smite, plunder, oppress, ravage, and when he has re deemed the price he paid for that government, goes back to Constantinople to buy a better one, or retires into a country town to fill a numerous harem, it being a part of the jealous system of the Turks. that no pasha should ever reside at Constantinople. After all, Turkish pashas may be quite as good as Roman pro-prætors and pro-consuls.

Expectata diu tandem provincia quum te  
Rectorem adcipiet ; pone iræ frena, modumque  
Pone et avaritiæ ; miserere inopum sociorum.



Ali was exceedingly embarrassed by the difference between the aborigines and Americans. After various explanations and illustrations, 'ah!' said the pasha, 'I understand the matter. The Americans invaded the country, enslaved the natives, and made them till the ground, and fight in their armies.' This conference lasted two hours; it served but to increase our admiration of the great sagacity and excellent sense of this celebrated pasha. By his order we were conducted through every part of the palace not appropriated to the women. The chief things to be seen were about one hundred guns and pistols hung in an entry, kept very dirty, and all loaded; numerous swords with scabbards much ornamented, a marble bath, one of vapour and two or three common ones, four rooms with divans, covered with silk and richly embroidered with gold and silver; every where pistols and daggers, all exceedingly valuable as to the mounting, which in several was of diamonds, and exceedingly coarse as to the locks and barrels; four French glasses, and six clocks, candelabras, with other things of little value, given to the pasha and put away here as in a sort of store-room. At four o'clock we went into the court-yard to hear the evening hymn, played at that hour every day in the capital of every pashalic in honour of the sultan. I venture to say, that no sovereign prince of this day, on whatever side of the equator or of the *capes* he may govern, is indulged in an equal quantity of frightful or ludicrous music. A few broken wind instruments, broken kettle drums, three little boys kneeling on the ground and beating a sort of cracked gong as fast as they could strike, and six tall grave looking effendis, with long rolls in their hands, shouting certain words among which Alla appeared to make the chief figure. I do not deny that one could not see with unconcern the effendis, with full and long robes, tall black caps, and those oracular rolls pointing to the heavens, as if they had been ancient sooth-sayers, uttering in a deep and unceasing voice strange sounds in an unknown language. The crowd sunk down again upon their hams, and began to smoke and chatter with great spirit. Whereupon we heard a loud chorus proceeding from the entrance of the court-yard, and in a moment a large disorderly throng of barbarians rushed along, bearing in the midst a stout dirty looking man on horseback. The whole camp instantly leapt up from the ground, carried their hands

to their foreheads, and stooped their heads to the earth. This was Muchtar coming to the palace of the vizier to transact the business of the day. The long trains of set squadrons, moving with a regular step, in European pageants, do not excite the imagination half so much as the confused and hurrying multitude that surrounds the horse of an eastern prince, all struggling to approach his stirrups, and all pressing forward at the same time with a quick and tumultuous movement. It ceases at once to be a mechanical body ; there is neither command of officer nor beat of drum ; on the contrary every follower, abandoned to the impulses of his feelings, shows his degree of devotion and respect to the chief, just as he is eager to approach his person and persevering to follow him in his course. Muchtar, being lusty and much incumbered with clothes, had not entirely recovered from the hurried progress he had just made. He was still breathing hard, and had not yet succeeded in bringing his pipe into full fire, and till that happens one may look in vain for tranquillity and presence of mind in a Turk. He inquired with the utmost courtesy after our health, and if we were quite refreshed from the fatigues of our journey. He spoke of the chase in America, his great fondness for it, what kinds of tobacco were to be found in our country. For his own part he smoked only Persian tobacco, very strong, and capable after a few puffs of intoxicating those not accustomed to it. He offered one of us his own pipe, and begged us to taste his tobacco. The serpent in these pipes is between three and four yards long, and it is not a small art to smoke them with tolerable success. The approved way of smoking in Turkey is to suffer the mouth of the pipe to rest upon the lips, and with all possible gravity and deliberation to blow out from time to time with the gentlest breath the rarest vapour, almost invisible, and quite scentless. Such clouds as I have seen issue from pipes and cigars in other countries, would almost cost a man his character in Turkey. Muchtar spoke of travelling ; he said that he was truly grieved and mortified that circumstances had not allowed him to visit the celebrated countries of the west ; he mentioned several distinguished European officers with whom he had frequently had converse, and applauded the curiosity which had led us to sojourn in these distant and unknown lands. He wished us with much grace all manner of happiness and success in our present undertaking, and said

that he should be infinitely gratified to be informed of our safe return to our own country. When he heard that his father had given us a letter of protection to his son Veli, pasha of Thessaly, he ordered a secretary to write another on his part. We were much provoked and embarrassed in this conference by the presence of a perverse, ignorant, and conceited dervish, who was upon one end of the divan, and was pleased to take a part in all the dialogue with Muchtar. This animal, who spoke nothing but Turkish, undertook to instruct Muchtar in the geography of Europe and of America, which, as far as we could find out, he placed on the right hand of Constantinople, or the eastern shore of the Black sea. He was also pleased to ask us himself various questions, such as the distance of America ; five thousand miles ; to which he groaned out *choke* ; the breadth of the Atlantic, which he in his wisdom mistook for the Black sea ; three thousand miles ; another groan and *choke* ; then the size of America, and our answers did not probably fall short of the real measurement ; a third *choke*. So that if we had pleased we could have amused ourselves with the dervish and his *choke* the whole afternoon, which, after all, is only a Turkish word signifying ‘a good deal.’ The prince discoursed again upon war ; mentioned in particular the name of a Russian general, since dead, with whom he had enjoyed a firm friendship, and told us the story of a battle he had fought in an island of the Danube with the Russians, in which he had lost 24,000 men, and the Russian army only 18,000, but he himself had succeeded in escaping. He appeared to give himself great credit for losing 24,000 of his own men, and yet save his own life.

It gives me real pleasure to speak of the intelligence, dignity, and elegance of manners of this prince. One rarely sees an expression and a carriage so full of courtesy and grace, and it can be truly said that one may be present at all the courts of Europe and not meet a single prince more worthy of a niche there than the pasha Muchtar. We shall always remember with perfect satisfaction and gratitude the protection and hospitality which we had the good fortune to receive from this distinguished family.

Note. *Joannina* in pronunciation is abbreviated to *Yanina*.